# THE BLESSED'ST BIRTH THAT euer was:

OR,

# The Blessed Birth of our Lord and Sauiour IESVS CHRIST.

Preached at the *Fleet*, the 25. of Decem: *A. Dom.* 1627.

By HENRY GREENVVOOD
*Preacher of the Word of GOD.*

ESAY 9. 6.

*To vs a Child is borne, to vs a Sonne is giuen.*

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1634.

# THE

# BLESSED

# BOOK THAT

CURE WAS

OR

The Bible of
our Lord and Saviour
Jesus Christ.

Preached at the Plant, Sing Sing
on Sunday, the 4th Day, 1871.

BY HENRY GRANNY GOOD
Preacher of the World.

1871

TO

# THE RIGHT

Worſhipfull, Sir *Henry Lello* Knight, and Mr. *Iames Ingram* Eſquire, Wardens of his Maieſties Priſon of the *Fleet*, be this fleet and ſhallow Tractate commended.

RIGHT Worthy, and Worſhipfull, I (hauing receiued from you in my preſent afflictions ſo great fauors, ſuch tender compaſſions, and knowing how baſe an euill ingratitude is, that it is, *inimica animæ, diſperſio virtutum &c.*) cannot but ſhew my gratefull heart, in preſenting that to your worſhips eyes, that lately hath beene ſounded in your eares:

cates: a subiect most comfortable, and so necessary to bee knowne, delighted in, and rested on, as without it no saluation: for this is life eternall, to know God, and him whom God hath sent, the Lord Iesus.

The Lord (of his infinite mercy) giue you the sauing knowledge of Christ Iesus, to embrace him as your chiefest Lord and King: for to so many as receiue him, giues he power, priuiledge, prerogatiue, to be called and be the sons of God.

The Lord giue you to know him in his { Person. Office. Power. Merit. Spirit.

In his Person { God. Man.

In

In his Office { King. Priest. Prophet.

In his Power { Mortifying corruptions. Sanctifying affections.

In his Merit { Redeeming to God by his bloud the elect of God. Intitling by his righteousnesse the elect to blisse.

In his Spirit { Discouering errour. Conducting into all truth. Perswading by faith, confirming by holines, saluation of your soules.

Blessed are you both, being so,

ſo, ten thouſand times happie are you, if you haue thus the Lord for your God.

All theſe (the very ground of all true comfort and happines) are liuely ſet forth in this ſmall preſent: therefore let me intreat you to peruſe the ſame at your beſt leaſures.

Now the Lord make this and all other holy helps profitable and comfortable to your owne ſoules: that ſanctitie may bee your portions in this life, and ſaluation in the life to come, for Ieſus Chriſts ſake, *Amen*.

*Your Worſhips for euer to be commanded in the*
LORD,

HENRY GREENVVOOD.

From my houſe in *Finſbury-fields Iunii*, 20. 1617.

# THE BLESSED'ST BIRTH THAT EVER WAS.

LVKE 2. 10, 11.

*Behold, I bring you good tydings of great ioy that shall be to all people: that is, that vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.*

THe Lord our God hath only giuen vs a Christ for our redemption and saluation, but (blessed be his Maiesty) he hath also discouered him to the world by many:

1. By himselfe, *Mat.* 3. 17. This is my beloued Son in whom I am well pleased. Mat. 3. 17.

2. By Iohn Baptist, *Ioh.* 1. 29. Behold the Iohn 1. 29.

the Lambe of God that taketh away the sinnes of the world.

Iohn 1.33. By a Doue, *Ioh.* 1.33. Vpon whom thou shalt see the Spirit descending, and tarrying still vpon him, that is he that baptizeth with the Holy Ghost.

Mat.2.9. By a Starre, *Mat.* 2.9. And loe, the starre which they had seene in the East went before them, till it came and stood ouer the house where the Babe was.

And here by his Angell hee discouers him to the Iewish shepherds feeding their flockes by night, and that in full and ample maner by two notable circumstances; of the place where, of the time when, this blessed Babe was borne: Behold I bring you good tydings of great ioy that shall be to all people: that is, that vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.

Which words as they are vttered in two verses, so will they affoord two things obseruable:

1 A merry message: Behold I bring, &c.

2 An

2 An admired cause: That vnto you is borne, &c.

This mirth is amplified by two { 1. By the magnitude. 2. By the multitude.

1. By the magnitude of it: Great ioy.

2. By the multitude of the sharers in it: That shall be to all people.

In which heauenly message I obserue these three:

First, the messenger: and that is an Angell: Behold I bring you good tydings. 1

Secondly, the message; and that is, of great ioy: Of great ioy. 2

Thirdly, the extent; or the parties to whom this ioy appertaineth: and that is to all people: That shall be to all people. 3

Behold I bring you good tidings: behold I bring you good tydings of great ioy: behold I bring you good tydings of great ioy, that shall bee to all people.

But before I deale with this high and Heauenly Instrument, a

word or two of the word Behold.

Behold: It is a note of attention, six hundred times used in holy writ: alwayes placed before matters of great weight and moment; sometimes before inutterable iudgments, as *Amos* 8. 11. Behold I will send a famine among you. &c.

Sometimes before inexpressible mercies: as *Esay* 7. 14. Behold a Virgine shall conceiue, and beare a Sonne, and his Name shall bee called Immanuel.

And here also in the words of my Text: Behold I bring you good tydings of great ioy, &c.

Hereupon *Bernard* calls it *Notam stelliferam*, a starry note: a note that doth point out some rare matter to be reuealed, as the Starre stood ouer the house, and pointed to the Wise-men where the Babe was.

For the exposition of the word, doe but compare *Mat.* 6. 26. with *Luke* 12. 24. there the Lord hath giuen it.

Saint *Matthew* speaking of the prouidence of God ouer the fowles

of

of the aire, vseth the word Behold: Behold the fowles of the Heauens, &c. Saint *Luke* speaking of the selfesame subiect, vseth another word, the word, Consider; Consider the Rauens: so that Behold, is as much as Consider, and seriously perpend what God will haue now deliuered to your selues.

I; that is, an Angell, as it appeareth in the beginning of the Verse: Then the Angell said vnto them, Be not afraid, for behold I bring you good tidings, &c. I.

Angell; it is as much as Messenger: it is *Nomen officij, non naturæ*; a name of office, not of nature: as you may reade, *Hebr.* 1. 7. He maketh the Spirits his Angels, or Messengers: The Spirits, there is their name of nature: His Angels, or Messengers, there is their name of office. Hebr. 1. 7.

These high and heauenly Instruments were Messengers sometimes of Gods frowne, sometimes of Gods fauour.

First, of Gods frowne: as was that Angell that slew of Senacheribs

Host, in one night one hundred fourescore and five thousand.

Gen. 19. 13 And as were those Angels, that destroyed the Citie of Sodome.

Secondly, of Gods favour: as were those Angels that ministred to Christ in the Wilderness: For the

Mat. 9. 11. Angels came and ministred to him.

And as was that Angel that comforted Christ in the Garden: For an

Luk 22. 43 Angell came from Heaven, and comforted him.

And as was this Angell, that brings blessed newes of the Birth of the Lord Jesus: Behold, I bring you good tidings, &c.

The point of this part, office of Angels, is the last Verse of the first Chapter to the Hebrewes: Angels are ministring Spirits, sent forth to minister for their sakes, that are and shall be heires of salvation.

*Obser.* And this their office they have most frequently performed, witnesse the fore-named places of Scripture, and many other places also: As an Angell bade Eliah flye from Iezabel; and an Angell here brings excel-

excellent newes from Heauen of the Birth of a Sauiour: Behold I bring, &c.

That Angels are present with vs, it is plaine by that of Saint Paul to the *Corinths*: Let the women be couered, because of the Angels. The Angels behold the behauiour of man and woman in the Congregation, in the worship of God. If therefore women should be shorne as man (to whom God hath giuen the hotter and stronger braine) it would be a confusion of Sexes, and a great displeasure to the Angels.

Againe, the office and presence of Angels is seene in this: A man taketh his Horse, and trauelleth him, his Horse falleth vpon him, no bone broken; how commeth this to passe? By the prouidence of God, in the watch of Angels.

This first sheweth the rare mercy of God to mortall & miserable sinners, that he will vouchsafe such high and heauenly instruments to attend vs in our out-goings & in-comings, that we dash not our foot against a stone. Psal. 91.11

Psal.8.4. LORD, what is man that thou shouldest regard him, or what is the best of the sonnes of men, that thus in mercy thou shouldest visit him?

Secondly, here note the prerogative of the children of God, though they be in base esteem of ỹ reprobate worldlings, yet they are great in the favour of the most high: yea the heavenly Angels are appointed of God their waiting men: as for the wicked, it is not so with them, but the black guard of Hell dogs them, here to smite, hereafter to strike them to perdition.

Thirdly, here is matter of consolation to the people of God: though man and deuill bee against vs, wee need not bee afraid: the Angels of God shall fight our battels for vs: as in Eighty Eight, and as Elisha told his seruant, vpon the host of Angels

2. Kings. perceiued, Feare not, for there are more with vs, than are or can bee against vs.

2 The second thing obseruable in this merry message, is the message it selfe:



wher-

wherein I note { 1. The matter: Ioy. 2. The measure: Great.

Behold I bring you good tydings of great ioy.

First Ioy.

This Angel brings not a brandisht sword, as once against Adam: Gen. 3. 24.

This Angel brings not burning fire, as once against Sodome: Gen. 19. 24

This Angel brings not consuming pestilence, as once against David: 2 Sam. 24. 16.

This Angell brings not sudden death, as once against Herod: Act. 12. 23.

But this Angel brings tidings of ioy, and of great ioy that shall bee to all people.

Oh blessed day is Christs Birthday; the blessedst day that euer came, a day of glad tidings, a day of great ioy that shall be to all people: O blessed bee the wombe that bare this Babe, and the Paps that gaue this Babe sucke: for this blessed Birth day of Christ Jesus, brings Joy and nothing but Joy to all people.

Gen. 40. Pharaohs banquetting birth-day yelded much sorrow, for then hee hanged vp his chiefe Baker.

Mat. 14. 6. 10. Herods banquetting birth-day yelded much sorrow: for then he cut off Iohn Baptists head.

Ier. 20. 14. Ieremy (though an holy man) cried out of his birth-day: *Maledictus dies*, &c. Curfed be the day wherein I was borne, and let not the day of my birth be blessed.

Iob 3. 3. 6. Iob (though a iust man) cried out of his birth-day: *Pereat dies in quo natus sum*, &c. Let the day perish wherein I was borne, and let it not be ioyned to the dayes of the yeere.

But Christs Birth-day brings ioy, great ioy, and nothing but ioy to all people.

And as ioy in Christs Birth is here by an Angell proclaimed, so let vs know, that we can haue no peace with God, no ioy in soule, no hope of blisse, but in, through, and from this Lord Iesus.

*Obser.*

Had not CHRIST come and assumed our nature, what should haue become of vs? oh we had

had borne all euerlastingly condemned.

Let vs therefore reioyce in the Lord alway, againe let vs reioyce: let our soules magnifie the Lord, let our spirits reioyce in Christ our Sauiour: Let vs keepe this Feast with ioy and thanksgiuing, lauding the Lord for his sweet Christ, not with reuell rout, gaming and prophanenesse, knowing that Christ came not to make vs prophane or libertines, but to sanctifie our natures and saue our soules, that wee should serue him in holinesse and righteousnesse all the dayes of our life. *Vse 1.*

Againe, if it be such ioy to see Christ poore, needy, and lying in a cratch oh what ioy shall it be to see him in glorie, triumphant in Heauen at the right hand of the Father: This ioy who can comprehend, this ioy the Lord vouchsafe vs all: when wee shall bid these our mortall roomes farewell. *Vse 2.*

Secondly, as ioy, so great ioy doth Christs Birth afford: Behold I bring you tydings of great ioy. *Hoc primo*

*nato properarunt gaudia tellus, cœlestis risit sedes, & gestijt orbis*: Great ioy: Ioy in Heauen, ioy on earth: ioy to Angels, ioy to men: ioy to Iew, ioy to Gentile: ioy to rich, ioy to poore: Behold I bring you tydings of great ioy.

Great ioy { *Quia cæteris præfuturum.* / *Quia multos consolaturum.* / *Quia perpetuò duraturum.*

Great for the excellency: great for the vniuersality: great for the sempiternity: Behold I bring you tidings of great ioy.

First, Great for the excellencie.

Phil. 4. 7. So excellent is this ioy, as it passeth all vnderstanding.

Mat. 17. So excellent is this ioy, as it rauisht Peter on the mount:

2 Cor. 7. So excellent is this ioy, as it euen filled Paul with consolation.

So excellent is this ioy, as if it be perfected in vs, I know not what it should bee but life euerlasting: great therefore is this ioy.

Secondly,

Secondly, Great for the vniuersality.

It reacheth to all times, past, present, and to come: to all people, Iewes, Grecians, Romans, French, English: to Moses in flags, to Ioseph in Egypt, to Daniel in Babylon, to Iob in Huz, to Simeon in Ierusalem, to the Canaanite in Sidon, to some in Rome vnder the Popes nose: for the Church of God dwelleth where the throne of Satan is: great therefore is this ioy. Reu. 2. 13.

Thirdly, Great for the sempiternitie.

The ioy of hypocrites and worldlings is short and momentanie: it droops in aduersitie; and droops in death: as Iob speaketh, They reioyce in the sound of Organs, and suddenly goe downe to Hell: But this ioy is permanent and lasting; it stands in aduersity, and mounts to perfection in death: This your ioy no man nor deuill shall take from you: for as the world cannot giue it, so the world cannot take it away: great therefore is this ioy; so great, as Iob. Iohn 16.

it

it cannot bee numbred, so precious, as it cannot be valued, so lasting, as it is euerlasting.

Thus much for the Message.

The third thing obseruable is the *Extent*: That shall be to all people.

3 The Angel sayes not, That shall be to many: as once an Angell said of Luk. 1.14. Iohn Baptist, Many shall reioyce at his birth: But *Omni populo*, To all people: Iewes, Gentiles of what condition soeuer they be.

This happie report agrees with Gen.22.18 that sweete old Couenant: *Benedicentur in semine tuo omnes gentes terræ: id est*, All nations shall be blessed in thy seed: that is the Elect of all nations, both Iewes and Gentiles.

For this particle (All) must not bee taken for euery *Individuum*, euery person of mankinde: *Non pro singulis generum, sed pro generibus singulorum*: Not euery man, but for some of euery kinde, whether Iew or Gentile: for Christ was Luke.2.34 the fall of many in Israel; and a teare Mat.2.3. to many in Ierusalem: and to many of the

the Gentiles he became foolishnesse. 1 Cor. 1, 23
For though Christ be borne, and dead for all, yet all receiue him not: Iohn 1.
But as many as receiue him, to them hee giues power to be the sonnes of God.

That Saint-like Song of Heauen makes good this present point: Reuel. 5. 9
Thou hast redeemed vs to God by thy bloud; *Ex omni Tribu, Populo, Lingua, Natione*; that is, Out of euery Tribe, People, Language, Nation. They doe not say, *Redemisti omnem Tribum, sed ex omni aliquos*; that is, Thou hast redeemed euery Tribe, but out of euery Tribe and Kindred some: For though Christs death to saue all be sufficient, yet is it onely to the faithfull efficient.

This *Nouerint vniuersi* should comfort vs Gentiles at the very heart, because wee are not excluded the common saluation by Iesus: For he is a Light to enlighten the Gentiles of *England*, as well as once he was a glory to Israel. *Vse.* Luke 1.

Thus much concerning the extent of this Message.

Now

2. Now followeth the admired cause of this proclaimed Ioy; and that is, the blessed Birth of the Lord Iesus: Vnto you is borne this day in the City of Dauid, a Sauiour, which is Christ the Lord.

Wherein I obserue these fiue particulars:

1. The Person: a Sauiour, Christ the Lord.
2. His Birth: is borne.
3. The parties for whom: vnto you.
4. The time: this day.
5. The place: in the Citie of Dauid.

Vnto you: Vnto you is borne: Vnto you is borne this day: Vnto you is borne this day in the Citie of Dauid: Vnto you is borne this day, in the Citie of Dauid, a Sauiour; which is Christ the Lord.

But of the words, as they lye in order.

Vnto you: *Vobis*.

This *Vobis*, by way of exposition, will afford a foure-fold obseruation.

1. *Vobis*,

1. *Vobis*, To you: that is, *Vestrum singulis*, To your particular persons.

Words of comfort indeed: For had the Angell reported the Birth of a Saviour, and not applyed him to their particular consolations, it would have pleasured them little: For, what if in generall I know Christ is borne, if in particular I find him not borne to me, alas what comfort have I?

Obser. Whence I note, that it is not a generall report of a Saviour that makes us happy; but a particular applyance, that makes us happy and blessed.

For as Luther saith; Christ is the name of Jesus, but the life of all lyeth in those little prettie Pronounes, *Meus, tuus, suus*: when wee can say, hee is my Jesus, thy Jesus, his Jesus, her Jesus. Worthily therefore doth the Confession of our Faith runne in the singular number; with an, I believe in God; and, I believe in Jesus Christ, &c.

The

*Use.* The Lord then make the Birth of the Lord Iesus salutiferous to euery particular soule of vs; to me, to thee, to euery soule here present: Oh, that wee could all say with *Thomas*; Thou art my Lord, and my God. Ioh. 20. 8.

2. *Vobis*, To you: that is, *Vobis hominibus*, To you men, not to the Angels fallen.

*Obser.* We see then, that the Lord loued man more than Angels fallen: He sent a Sauiour, in our nature, to helpe vs; but not in an Angelicall, to helpe them: They are therefore damned, without recouerie.

Yea, wee are more beholding to Christ, than the Angels that stand: for he gaue them but Confirmation, but to vs both Redemption and Confirmation.

Nay, we are nearer to Christ than the Angels themselues; euen as an arme of flesh is nearer to man, than an arme of Gold: wee are Christs armes of flesh, the Angels (though they be of a more excellent nature) are but as armes of Gold.

To you therefore especially Christ is borne.

3. *Vobis*, To you: that is, *ad vestrum commodum*, to your benefit and good: *Nobis natus, nobis passus Christus*; Christ was borne to vs, for vs he suffered, for vs he fulfilled the Law; all that he did, he did for vs: his teares are ours, his cryes and groanes, ours; his stripes ours; his perfection, ours; all, ours; hee was not borne for himselfe, but for vs: nay more, he had neuer beene borne, but for vs; as in the Epistle to the *Corinths*: Hee is made of God to vs wisdome, to vs righteousnesse, to vs sanctification, to vs redemption. 1. Cor. 1. 30.

This should teach vs all this notable Lesson; to be for the good of others, and not all for our selues: He can be no good Christian, that is no good Common-wealths man. *Obser.*

The Sunne in the Heauens shines not to himselfe, but to the whole World: the Candle on the Earth wastes it selfe for the good of others: So (if wee be right

professors) with the members of the body, let vs be for the good of our brethren.

*Infelix ille qui sibi soli natus*: he is a base cullion that is borne for himselfe alone: some are such miserable miscreants, as they onely aime at their owne good: he that liueth thus, is no better than if he were vnborn; nay such are rather a burden to the earth than a blisse: such make the creatures groane, such make the poore man groane, yea Hell it selfe groanes for such muck-wormes.

Imitate Christ Iesus then this good time, doe good to the poore now and euer to your powers; succour them, releeue them, helpe them: bee you thus perfect, as your Heauenly Father is perfect.

4. *Vobis*, to you: that is, *vobis humilibus, pauperibus à mundo despectis pastoribus*: to you poore and despised shepherds to you a Sauiour is borne.

*Obser.* Christ is not borne to the proud, to the couetous, to the adulterous, to the prophane: Christ is no Sauiour to such kinde of persons; but to those

those that are faithfull, and feare the Lord. Mal. 4.

Witnesse else that Scripture in *Iob*: Where is wisedome to be found? the sea saith not in me: the depth saith not in mee: the land of the luxurious saith not in mee: Christ quaints not with proud Peacockes, couetous carles and luxurious liuers, but resides in the hearts of the humble. Euen as water forsakes the hill, and rests in the valley; so God giueth grace to the humble, and watereth their soules with the dew of saluation: To you therefore a Sauiour is borne. Iob 28.

Is borne. II.

An old prophesie here fulfilled: To vs a Childe is borne, to vs a Sonne is giuen. Esay 9.6.

Is borne: words full of admiration: words full of consolation.

Words full of admiration: Christ to be borne of a Virgin, without an earthly father, a birth most admirable.

Three things especially reported are

are miraculous,
- Christs Incarnation.
- Christs Resurrection.
- A Christians Regeneration.

*Obser.* And as they are words full of admiration, so they are full of consolation: for (if we be wise and learned Christians) we must know, that the mercy of God could not save us unless in every respect his justice were satisfied. Now that his justice might be satisfied, man offending, true man must satisfie: in the same nature that God was wronged, in the same nature must his Law be righted: And Christ satisfied in humane nature both the command of the Law by his life, and the curse of the Law by his death.

Christ therefore of necessity must be borne of a woman, and must bee like to man in every thing, sinne only excepted.

Now the properties of our humane nature

nature are three, {
- Essention: as Dimension, Circumscription, Termination.
- Accidentall: as Sanctification, Resurrection. Glorification.
- Naturall: as Mortalitie, infirmitie, Iniquitie.

All these were in Christ Iesus, only iniquitie set aside. *Vse* 1.

All such Heretikes are here refuted that deny the humane nature of Christ, affirming his body to bee a phantasticke body: but for their paines, I will allow them a phantastike saluation.

*O miranda bonitas, ô miranda humilitas Christi*: Oh the wonderful humility of the Lord IESVS, that being eternall and without beginning, would of a pure Virgin take flesh vnto him, bee borne and haue a beginning: Who being equall with GOD, would take vpon him the forme of a seruant, and bee found in the shape of a man: blessed bee his goodnesse for this his loue *Vse* 2. Phil. 2. 7.

loue to man, for euermore, Amen.

III. This day.

The Angel did not say, This night, though it was in the night, for the shepherds were feeding their flockes by night, but this day: and the reason was, *quia lætam renunciabat*, because he deliuered ioyfull newes.

He saith this day, { *Non pro qualitate temporis, Sed pro qualitate rei.*

Not for the qualitie of the time, but for the qualitie of the thing.

So wee finde in the holy Scriptures, when heauy reports are mentioned, the night is named: but when ioyfull tidings are told, the day: as Ambrose well noteth vpon the 22. of Luke.

Mark. 14. Peters downfall was in the night:
Iohn 21. But his confession was in the day.
Gen. 18. The friendly comming to Abraham of the Angels was in the day at noone: but their fearefull comming
Gen. 19. to Sodome was at night, in the euening.

The foure Lepers going in their fainting

famine to the tents Aramiticall (the Aramites being gone, fearing Iſraels purſuit) finding meat, drink, and gold, and goodly refreſhing, called it a good day, though indeed it was night: This day (ſaid they) is a day of good tidings. 2 King. 7. 9.

That fole in the Goſpel threatned with death, had the night, not the day, accompanying his ſorrowes: Thou foole, this night ſhall thy ſoule be taken from thee, &c. Luke 12.

So here, an Angel bringing ſweet and ioyfull newes (the day naturally being cheerefull, and the night fearefull) vſeth the word Day, not Night; To you is borne this day, &c. As it is in the Corinths alſo: *Ecce nunc dies ſalutis*: Behold now the day of ſaluation. 2 Cor. 6. 2.

Worthily called a day, becauſe then the true light was come into the world, and turned the night of all feare into the day of all ioy and ſaluation.

In the Citie of Dauid: which was Bethleem. IV.

It is called the City of Dauid for two

two respects, { 1. for Distinction. 2. for demonstration.

1. For Distinction: there were two Bethleems, one in the Tribe of Zabulon, Ios. 19. 15. one in the Tribe of Iudah where Dauids father dwelt, and where Dauid himselfe was borne: So the Prophecie is fulfilled, Mich. 5. 2. And thou Bethleem Ephratah, that art little among the thousands of Iudah, out of thee shall hee come that shall rule in Israel.

2. For Demonstration: To shew that hee should come of the seede of Dauid. Ioh. 7. 42.

Hee was conceiued and liued in Nazareth, but was borne in Bethleem Dauid.

Bethleem signifieth the house of Bread; the Bread of life is borne in the house of Bread: not in a Palace there, but his house was a thorowfare, and his bed a cratch. Luke. 2. 7.

This makes not onely for the Iewes refutation, that would not receiue him, though the Prophets thus rightly had pointed him out: but she weth also both the truth of all

Pro-

Prophecies concerning Christ, and the Lords faithfulnesse in their performance.

A Sauiour which is Christ the Lord. V.

A Sauiour: Oh heauenly word, whose worth and comfort passe all expression.

A Sauiour: not a temporary, but an euerlasting Redeemer, and there is no Sauiour besides this Sauiour, as the Prophet speaketh. Hos.13.4

Here is another sweet Prophecie fulfilled: Behold your God will come and saue you. Esay.35.4

He saues vs from sinnes, guilt, and punishment; and that by his imputatiue passions.

Hee saues vs from sins regiment, and that by grace derined vpon vs: for out of his fulnesse we receiue grace for grace. Iohn 1.

And by his imputatiue holinesse he presents vs spotlesse, to life and glorie euerlasting.

Christ: that is, Anointed:

For the worke of our Redemption, Iesus was anointed into a triple

Office; to be a King, a type whereof was Solomon; to be a Prophet, a type whereof was Dauid; to bee a Priest, a type whereof was Melchisedech: Melchisedech, not Aaron: Aaron a Priest, but not a King; Dauid a King, but not a Priest; Melchisedech both King and Priest, therefore a notable type of Iesus.

Anointed to bee a King; to rule his Elect, and protect them.

Anointed to be a Prophet; to teach his Elect, and direct them.

Anointed to be a Priest; to ransome his Elect, and redeeme them.

If Christ bee thy Christ as King: then the Deuill reignes not in thee, but Christ:

If Christ bee thy Christ as Prophet: then his Word, not thy will, is the rule and square of all thine actions:

If Christ be thy Christ as Priest: then thine affections are slaine concerning sinne, and thy whole man sacrificed to God.

Our Lord.

Lord, a name of power, giuing to

God

God his essence and being, shewing that the Lord hath his being from none, but from himselfe alone, as all things else haue their beings from him: for in him wee liue, and moue, and haue our being. Acts

Here is his Deity described: and here is another sweet prophecie fulfilled; Behold, a Virgin shall conceiue and beare a Sonne, and his Name shall bee called *Immanuel*, that is, God with vs. Esay 7.14.

God with man conioyned. A necessary and as happy a coniunction.

Our blessed Sauiour must not only be Man, but also God, and that for two causes.

1. To ouercome and deliuer his humanity from death and misery.

2. To dignifie and make meritorious whatsoeuer act done in his humanitie for the saluation of his Elect.

This title of dignity is giuen our Sauiour by Dauid: The Lord said to my Lord, sit thou at my right hand vntill I make thine enemies thy foot-stoole. Psal. 110.1

Ioh 20.28. And by Thomas: Thou art my Lord and my God.

Christ is our Lord by { Power: / Purchase.

Hee hath bought vs with his owne bloud; and therefore called *Dominus Deus, Dominus Electorum:* The Lord of the Elect.

*Vse* 1. A comfort and honour to all true Christians, that we haue so able, so omnipotent a Sauior: Against those vile Heretikes, that mocke vs for making account of saluation by a crucified man.

*Vse* 2. If he be our Lord, where is then his feare? Mal. 1. 6.

Many would haue him their Iesus, but few will endure him their Lord.

The Lord giue vs to follow him in piety, in patience, in grace, in crosse: that so wee may bee admitted to follow him in ioy & glory euerlasting.

Now this Iesus, this Christ, this Lord, knocketh at the dore of our hearts, let vs not shut him out with the Bethleemites, nor bid him packe out

out of our countrey with the Gadarens: but be ye open ye euerlasting dores, that this King of glory may come in: that you hauing admitted his heauenly counsels into your consciences in this life, hee may one day intertaine you all into his Fathers mansions of glory hereafter: and that for the alone merits of the same our Lord Iesus: to whom with the Father and Holy Spirit be returned all Glory and Power, Praise and Dominion, this day and for euermore

Amen.

# A PRAYER for a bleſsing vpon *this Sermon.*

MOST holy and heauenly LORD GOD, for as much as thou haſt taught vs from thy holy and heauenly Word that *Paul* may plant, *Apollos* water, yet all in vaine, vnleſſe thy grace bee annexed thereunto: good Lord therefore we moſt humbly beſeech thee in the Lord Ieſus, to bleſſe this portion of thy holy Word to euery ſoule of vs, making it the ſauour of life to ſal-

nation to euery of vs, and to none of vs the sauour of death to damnation: now if wee reverence thy Word, delight in thy Word, and make it the rule and square of all our actions, then it is the sauour of life to heauen; but if we remaine in wilful ignorance, notwithstanding thy Word, if we preferre the corrupt counsels of our vaine hearts aboue the sacred commands of thy Word, then is it the witnesse of death to damnation: therefore wee beseech thee giue vs thy grace, that wee may follow not our owne waies, or our owne wills, for the end of this way will be death; but grant that wee may follow the motions of thy blessed Spirit, and the doctrines of thy holy Word from this time forth for euermore into all truth.

O

O Lord God, we most heartily blesse thy heauenly Name, for that thou hast appointed thine holy and heauenly Angels to guard vs, safeguard vs, attend vs, defend vs, from the malice & mischief of men and deuils: especially (O God of all goodnes) we thank thee for the gift of the Lord Iesus, the only hope & help of our saluation; had not Christ Iesus assumed ou nature, and satisfied for vs thy Iustice, wee had all beene euerlastingly condemned: ten thousand times blessed be thy holy name, for that thou hast thus visited and redeemed thy people.

Now (good Father) seeing none are saued by the Lord Iesus, but such as beleeue on his Name, and walke after his Spirit: we pray thee then, giue

vs grace to embrace him with the armes of our ſoules, that we may receiue out of his fulneſſe grace for grace: for to ſo many as thus receiue him, giues hee power, priuiledge, prerogatiue to be called, and to be thy ſonnes, O God.

And as we are thus hopefully and happily redeemed by the bloud of Chriſt Ieſus, ſo grant, wee may conſider the end of this our redemption, which is to ſerue him in holineſſe and righteouſneſſe all the dayes of our liues.

As we are called and profeſſed Chriſtians, ſo grant wee may euermore walke worthy of this glorious Name and title: Lord make vs carefull to imitate this immaculate Lamb, in whom was found no guile: that we may follow him

in

in innocency, piety, humility, patience, obedience, temperance, loue: that it may be our greateſt glory, our neereſt reſemblance of him, that we following him in holines in this life, may bee admitted to follow him in euerlaſting happineſſe in the world to come.

The marke (moſt gratious Lord God) of the ſheepe of Chriſt is to follow Chriſt, making the holy life & doctrine of the Lord Ieſus, the only paterne of all our actions: therefore keepe vs (holy Father) from profanenes, pride, worldlines, drunkennes, fornication, and all manner of vngodlineſſe: though wee be in the world, yet grant wee may not be of the world, but let our thoughts, words, actions, euermore bee holy and heauenly.

Thus

Thus (good Lord) giue vs thy might of grace against sin, that Satan may not deceiue vs, nor corruption besmeere vs, but beautifie vs with the graces of thy holy Spirit, that thy name and Gospel may be honoured, many things among vs by our holy examples conuerted, the mouthes of the wicked stopped, and in the end the soules and bodies of vs all euerlastingly saued, and that for the alone merits of thy deare Son, our blessed Sauiour and Redeemer Iesus Christ, blessed for euer. To whom with thee (holy Father) and thine al-glorious Spirit, bee all glory and thanksgiuing ascribed and returned heartily and throughly now and for euermore. Amen.

FINIS.